

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XI.—No. 33.

HARTFORD, SATURDAY, SEPTEMBER 1, 1832.

Whole No. 553.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
PRINTED BY PHILEMON CANFIELD,
Ten Rods South of the State House.

Price, \$2 a year, if paid within three months of the time of subscribing; if not, an addition of 50 cents will be charged. Postage to be paid by subscribers. A discount of 12 1/2 per cent. will be made to Agents, who receive and pay for eight, or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper will be discontinued, except at the option of the Publisher, unless notice is given, and arrears are paid.

All letters on subjects connected with the paper, should be addressed to PHILEMON CANFIELD, postpaid.

From the New York Observer.

THE OBSERVER OF THE TIMES.

PERSONAL RELIGION.

"So could I touch these themes, as might obtain
Thine ear, nor leave thy heart quite disengaged,
The good deed would delight me."—Young.

To be awaked at dead of night with the
pains and symptoms of a mortal disease is no
uncommon occurrence, and must be within the
recollection of many a reader, recovered again
to health and hope in this life. What a scene
was that, when suddenly in darkness and silence
the midnight cry seemed to be heard,
"Go ye out to meet him!" What utter help-
lessness amidst that agony and fear! What
shame and sorrow, that in the height of prosper-
ity, in the vigor of health, the soul should ever
have wandered from its only strength! What
remorse or repentance for sins, but yesterday
so easily excused; for the sins of life, all rally-
ing before the conscience, startled at the mid-
night hour! How time and all its interests
vanished like a vapor and a dream, and eternity
in all its boundlessness burst upon the view!

Some may recall a more gradual apprehension
of life's closing scene, opening into endless fu-
turity: when, the cough sinking deeper, the
fever burning higher, the mind has in a few
days reached the dread conclusion, "the end
is at hand." But the note of alarm was not
softer, because of the gentle premonition, nor
death shorn of his sting because at first we re-
cognized him not; nor conscience less faithful,
nor fear less overcoming, nor desire less in-
tense, when the eye deliberately turned away
from time vanishing to nothingness, and fixed
it on eternity.

Some may have encountered the dangers of
the mighty deep, and may remember how the
effect upon their mind has been aided by the
power of sympathy—how they awoke and went
forth to meet their companions—yesterday so
joyous—how altered now, amidst the howling
winds and roaring billows! What dismay and
on every face as they said in words, or more
meaning silence, "This is the day of doom."
What sympathy of helplessness, of self-re-
proach, of silent or uttered cry, "Lord save us
or we perish," as they looked forth on the deep,
dark, boundless ocean of eternity!

Doubtless some recalling such scenes com-
mon to humanity, will remember how, at that
midnight cry, or at that deliberate conclusion,
their startled spirits hastened to their refuge,
and found the Almighty God their present help
in that time of trouble, and the signs of death
at hand none other than the signs of redemp-
tion drawing nigh: or how amidst the raging
storm; amidst the sympathy of fear and suffer-
ing, He seemed present to their call, who said
to the raging sea, "Peace, be still," able to
deliver, or with open arms ready to welcome
the trusting spirit. Others as they read may
but remember the terror and the agony, van-
ishing only with the danger: against which
they have no safeguard: in which again they
see no refuge: and from which nothing yet
gained can hinder their final departure to bitter,
incurable, endless, sin and suffering.

But we need not refer to the recollections of
a few, when as at the present moment, we may
suppose the experience of the multitude must
partake of the terror, and agony, or the faith
and hope which we have been supposing in cas-
es few and incidental. "Here," as we said in
a former paper, "those death-beds are present
to the imagination of the entire community."
Who, where the pestilence is raging; who,
even, where its secret step seems but approach-
ing, can lie down at night mindless of the mid-
night call? Who can lay aside his garments,
stretch forth his limbs upon his bed and give
himself to rest, without thinking, "I, too, may
be waked at the dead of night, to take my last
look of a vanishing world, and to fix my eye
upon eternity?" Who can forbear the cry,
alike fitted to the bed of sleep and death, "In-
to thy hand I commit my spirit." The im-
agination may be less vivid than the reality, but
not less profitable. It is better to give free
scope to our conception, while we have oppor-
tunity for deliberate thought: for repeated
thought: for growing desire and effort. As
we pass day after day amidst tokens of dismay
seen or heard—again and again laying aside
our garments and stretching our frail and help-
less bodies on our beds—possibly to be roused
by the midnight call—again and again let us
try to say, "Into thy hands I commit my
spirit."

There are circumstances of actual occur-
rence in human life—there are conceptions
which no human mind can banish—there are
views which may seize communities at once,
so awful, so overcoming, as to paralyze the pas-
sions, which urge man from God, and produce
at least a temporary anxiety for personal reli-
gion. Happy they who welcome the aid of
Providence, who prolong the momentary anxie-

ty—who yield themselves to the instructing
spirit—who are urged to God, as their present
refuge, their present and eternal portion!—
Why may we not hope that now the passions
may be paralyzed and anxiety aroused—that
now amidst the peculiar blessings and warnings
of the times, thousands may be having mo-
mentary aspirations for some personal endow-
ment, which the trials of time will but cherish,
until it shall be transferred to eternity. Can
he observe the times judiciously or kindly who
meets not the hour with earnest expostulation?

By personal religion, we mean religion for
yourself:—the actual welcoming to your own
mind of the renewing, sanctifying spirit. Per-
sonal religion welcomes the hand-writing of the
law upon the inmost soul: walks with God in
obedience and faith—flees to him as the refuge
in all calamity and fear—chooses him as the
portion in the brightest sunshine of prosperity.
By the secret of that covenant which unites
the heart to God, the occasions of suffering and
of sin are opportunities of increasing holiness:
the bitterest trials, the heats of a furnace from
which pure gold issues forth. It has its diffi-
culty of springing into birth; of struggling
through its feeble infancy; through its mild
and tempted manhood; to the last and greatest
trial of earth. But the chosen covenant is
steadfast, and at that last hour reaches down
in all its kindness from the heavens, still wel-
comed by the feeble spirit. Once more it is
cast into the furnace: once more Satan tri-
umphs in the thought, "This heat will consume
it," but it comes forth as gold seven times re-
fined, a treasure for eternity.

If there be not such a blessing as we have
now described, if there be not such a blessing
as now and often spreads out before our en-
tranced thought, who does not cry out, "Oh
that there were!" Oh, that the bright con-
ception were a reality. Oh that the Most
High did dwell mysteriously in the heart of
man, waking, hearing his prayer of earthly dis-
tress, his longing for deliverance from guilt—
sin—writing the law upon the heart! Oh that
man had such a friend, disdaining not to ex-
ercise loving-kindness on the earth—such a Re-
deemer, Comforter, and Guide, letting down
the offer and drawing the soul upward, until it
has learned to walk with angels and its eye is
accustomed to the light of heaven: until death
shall prove its birth as a citizen of eternity!

Oh needy, sinful man, thy wish is given—
the wish of thy fearful, sinful spirit, as it casts
its timid look unto the future. God dwells with
man. Man accepts a transforming covenant
with God. Angels are born on earth—are
trained amidst the worst temptations of mortal
life, and at its last agony wing their flight to
the company above. Who can doubt it? These
men are not drunk with wine. It is not
ambition, or avarice, or sensuality, or supersti-
tion, or enthusiasm, that has wrought up Chris-
tianity as it is sending abroad its saving doc-
trine over all the earth, and coming back with
joy, bringing the good news of the victorious re-
claimed:—of love, joy, peace, in the four
quarters of the world. The sacred stories are
no longer fictions to our thought. There was
—for there is such a thing as personal religion
transforming the soul. There is—for there
was such a thing as personal religion ending in
glory. Enoch had it, believing in God as a re-
warder of them that diligently seek him, and
ending his earthly path in the arms of the Al-
mighty. Jacob had it, first perhaps at Bethel
accepting the covenant with God, then at Ma-
habenim, amidst angels, crowding around him
with their hosts—then wrestling and prevailing
—then departing to dwell with God, as reported
at the burning bush. David had it. Daniel
had it. Paul had it, leaving the things be-
hind, pressing to those before, until he was
ready to be offered, confident of a crown of
glory: and John, melting his old age away in
love, while he said, "We shall be like him, for
we shall see him as he is." As we trace the
path of our contemporaries, who trust their Re-
deemer—Comforter and Guide—can we doubt
whitherward their path is tending?—or of those
whose loss we mourn when their path has ended.
Can we doubt whither we may go? Can
we doubt that God in very deed dwells with
man on earth, and leads him onward, upward,
to dwell with Him forever?

Yes, there is such a blessing, as a transform-
ing, saving covenant with God. One only thing
can deprive you of it: not to take it; not to
welcome it to your bosom. In these times, re-
ligion avails not, unless you use it: the ripened
lesson of all times enricheth not, unless it be
garnered in your heart. You may respect re-
ligion—as half the community respect it; you
may credit its history; you may approve its or-
thodoxy; you may value its civil blessings, but
you make it good for nothing for yourself if
you refuse its spirit and its power: if you close
your heart against the handwriting of the law
—against the gentle footsteps of the high and
lofty One, urgent to come in. Give yourself
rather to the stream of love, and follow in the
current those holy men who through faith and
patience inherit the promise. Submit your soul
to the life-giving power of the truth, which till
now you have but adopted as an honored form
of words. Accept for yourself that religion
which blesses communities—which will bless
communities after you are dead—after you are
past all blessing, unless you accept at once its
promise of the life which now is, and that which
is to come.

The reader may reply; I have wished the
blessing; alarmed at dead of night, or in de-
liberate expectation of the final hour; or sym-

pathizing in the affrighted crowd, or as now
sometimes in company, sometimes alone, while
fancy shows me death coming up into our win-
dows, and often, amidst care and weakness—
dissatisfaction making all my path of life.—
How shall I attain what baffles me till now?

We reply: if present circumstances urge
the mind in view of the importance of personal
religion, reviving a thousand recollections of
similar urgency; other circumstances urge
wider, deeper conviction of its attainableness.
Modern and current events develop and en-
force the great principles of saving many,
plainly revealed in the earlier periods of the
history of men. Formerly, they were declared
and demonstrated by miracles of confirma-
tion; now, they are shown forth in the every-
day work of the Gospel. Greater things are
done because He has gone to the Father.—
The multitudes who believe without miracle or
sign, exemplify how attainable is the religion of
the Gospel. Christians of Pagan birth, take
up the loud chorus from the growing church,
saying, as they accept the power of God unto
salvation, "How beautiful are the feet of them
that preach the Gospel of peace and bring glad
tidings of good things!" Thus it is, that now,
all the blessings of salvation are seen to be
within the call of the voice, for in every land
men but "call on the name of the Lord and
are saved." Nay, within land's reach, for in
every land they but lay hold on eternal life.—
Nay, more accessible still: within the glance
of the eye; for every where men but look and
live. Your own prayer may call to your aid
the life-giving spirit. Your own hand may
grasp Almightiness. Your own glance may
fill your soul with light.

These sacred figures are too plain amidst the
facts of the times, to admit the thought, that
we are required to strip them of their foliage
and fruit, and to receive them only in their dry
and withered branches. It cannot be that sal-
vation has descended to the earth, and yet as
distant as in the heights above, or in the depths
beneath. Here it is, in the ancient principles
of the Gospel, and in the actual trials of the
times. Here it is, to meet the experiment,
such as in a former number we said Newton
made, standing in "front of the modern suc-
cesses of the Gospel," such as we have heard
of one, who shall be nameless, who, if the tale
be true, did not call with swift thought, did
but grasp Almightiness, did but glance the eye,
and gained, as we may trust, the earnest of sal-
vation. The instance alluded to, authentic or
not, is this. A Jolly-boy was caught suddenly
under the bows of a large ship, under full sail.
When ready to perish, the lost man gave him-
self to God as the only Helper and Saviour.—
The next instant he was secure—the danger
was passed—the covenant with Heaven was
made—the law was written on the heart—the
soul was new-born. He, who a moment before
was an unbeliever, was now a Christian. He
had attained the earnest of full and final sal-
vation.

Might we imagine that a single reader were
now ready with the ancient question of the day
of Pentecost, What shall I do? We need
but reply in the one word of Peter, glowing in
the light of that ancient prophecy which ex-
plains and illuminates it, Repent; turn to
God, to be cheered and guided by His light,
shining as the sun of righteousness—Repent;
not without God, but to God, encouraged by the
prophecy which graced the glories of the Gos-
pel's first triumph: "Whoever shall call upon
the name of the Lord shall be saved."—
What needs the wandering sinner but to turn
and approach his God: to turn, and be warm-
ed and cheered and filled with new life, by that
new and glorious light? Away from Him,
your voice can command no blessing or power;
your hand will but grasp the wind; your eye
will but see temptation, and be guided to ruin.
In Him only is salvation.

Reader, art thou baffled still, unsatisfied,
and away from God: still unwilling to return
to God? Wishing rather that death would not
so threaten to come up into your windows,
would not so urge and hasten you from sin and
ruin, What cloak have you got to hide your
sin? How will you escape if you neglect so
great salvation?

BRITISH BAPTIST CONTINENTAL SOCIETY.

Several months since, we mentioned the re-
cent organization of this Society, and the la-
bors of one of its Missionaries, the Rev. C.
De Valmont, a French minister, of evangelical
principles, and of activity in the service of the
church. The first annual meeting was held in
London, June 22, 1832, at Salter's Hall Chap-
el. The Rev. W. Grosier presided, and the
Rev. Dr. W. Steadman presided. The Rev.
Dr. Cox gave a brief account of the Society,
and stated its object to be to preach the gospel
on the Continent, and to form Christian
churches on the apostolic plan. It was hoped
in this way to counteract Popery. One im-
portant design in prosecuting the labors of this
Society will be to select converted foreigners
as its most appropriate agents; and men ac-
quainted with the languages, the modes, &c. of
the Continent were soon discovered. M. Cost,
of Carouge, near Geneva; M. Vienne; M.
Froelich; M. Thieffry; M. Haimey; of Gen-
ève; M. Poulain, Berry; and M. De Valmont,
are all engaged in Missionary labors. Besides
these, two others are preparing for service, M.
Cloux, of Lausanne, and M. Loriaux, a young
man, who is placed under the instruction of
M. Monod, of St. Quentin, to qualify him for

Missionary service. Several ministers address-
ed the meeting, viz. Rev. Charles Thompson,
of Cosely; Rev. James Hoby, of Birmingham;
Rev. E. Giles; Rev. Eustace Carey, and Rev.
J. M. Cramp.

The Rev. C. De Valmont, probably the most
active Missionary in the Society's service, spoke
on the present crisis in the history of Europe-
an nations; as peculiarly demanding the efforts
of Christians to disseminate the truth as it is
in Jesus, and the formation of Christian church-
es.—*Christian Watchman.*

M. De Valmont commenced by saying that
he felt extremely happy in standing up to move
a resolution with which he very fully accorded.
He would now state a few facts connected
with his labors in the service of the Society.—
He entered on this part of his duty with a deep
conviction of its importance. He had been
called upon some months ago to go and see if
an opportunity presented itself for the intro-
duction of the gospel on the Continent. He
went, sustained by the prayers of his Christian
friends, and the strength of God. On arriving
at Calais, on the 28th of December last, he
found he could not go directly to Paris, and so
he began at once to preach. The Catholic
Rector sent to arrest him, but he was protected
by the National Guard. He found an opportu-
nity to escape, and getting on board a Swedish
vessel, he preached from the top of the main-
pulpit, to a large congregation. He arrived at
Paris the 1st of January, and soon commenced
preaching to the people. He was here again
interrupted by the police, but finding there was
no law against preaching in the streets, he per-
severed, in defiance of opposition, and delivered
his testimony to the truth in various places.

On one occasion he delivered several tracts
wrapped up in the form of birds, &c. to the
children in the gardens of the Tuilleries, and
two days after a note was sent him enclosing
100 francs from the mother of one of the chil-
dren, a lady of rank, who had been strongly
impressed with the truths of the tract she had
seen, and who was now on her way to Christ.

The speaker further stated, that the first time
he preached in Paris he saw a young priest,
and observed that he always afterwards attend-
ed on his ministry. That priest was now go-
ing out to India as a Missionary. An Ameri-
can gentleman from Baltimore was also one of
his hearers, and he had subsequently baptized
him in the Rhine. Among other instances of
usefulness, he referred to a Jew who had been
converted to Christianity. On one occasion he
had preached in a market in the neighborhood
of Paris to 2000 people, and was invited to
preach in not less than thirty villages.

From Paris, he went to Strasburgh, carrying
two bags containing copies of the Scriptures,
and religious tracts; the particulars of this
journey had already appeared in print, but he
would glance at one or two facts. On his road,
travelling with a friend, they stayed for the
night at a small village, and while their sup-
per was preparing, they learnt that the family
were strict Romanists. On asking them if
they had a Bible, they replied they hoped God
would preserve them from coming in contact
with such a book, as it had been the source of
great sorrow to a dear neighbor of theirs about
five miles off. They then learnt that an Eng-
lish lady had, for five years, lodged in the nei-
ghborhood—that she taught her neighbor's daugh-
ter, about fifteen years of age, to read and
write, and adopted her as her companion.—
About three years ago the lady died, and this
young girl refused any longer to go to mass.—
She was excommunicated from the church, and
subsequently died. They afterwards visited
her father's house, and her grave, which was
in unconsecrated ground. After many touch-
ing recitals, the mother brought them an Eng-
lish and French Bible, each of them the prop-
erty of Delphine. On a piece of paper neatly
folded in one of them, was written by the
young girl, a few hours before her death, "I
know that my Redeemer liveth—to die is gain
—Father, for Jesus' sake, pardon my parents,
teach them thy ways—they are life. Pardon
my enemies, and come, O Lord Jesus! that
where thou art I may also be." Meeting a
General, whom he had long known, he obtain-
ed his consent to preach to the soldiers, which
he did with great pleasure—a pious German
closing with singing a psalm, in which the
whole congregation united. Several Catholic
priests heard him preach, and he was soon sent
by their bishop. This venerable man re-
ceived him with great politeness, invited him
to dine with him, and introduced him to a col-
lege of 300 young priests, with whom he dis-
puted on the subject of transubstantiation.

Proceeding to Alsace, he preached in the
pulpit, fixed in the wall, over a butcher's shop,
where the reformers once occupied. Here he
preached for three days without a congregation;
but on the fourth day, a pious clergyman and
himself earnestly prayed together, and they
then had a good congregation. Afterwards he
was invited to the house of a priest, and they
prayed, one in Latin, and the other in French,
each for the other's conversion. Before he left
the town, he was asked for 100 copies of the
Scriptures, and preached three times in the
pulpit of the priest. In this district of country
were as many as 5000 Baptists, very amiable
men, but very different from the English Bat-
tists. He obtained the loan of the Custom-
house, in which he preached, and here also he
baptized. On a Sabbath-day he preached at
the door of the cathedral. The commander-
in-chief allowed him to preach to the soldiers;

and he was assured that the whole continent
was ready to shake off popery. He closed by
earnestly entreating the meeting to employ
more Missionaries in the field—to send to the
Continent for young men, to educate for the
work; nor to allow the cause to stand still for
want of a little money.

CALCUTTA.

Extract of a letter from Mr. Oliver T. Cutter, to
the Publisher of the Christian Watchman, dated
Calcutta, March 23, 1832.

Having returned to our ship, we proceeded
slowly up the river, which, for a long distance,
is not more than half a mile wide—and the
scenery to us was truly delightful. Along the
banks were to be seen little villages of native
bamboo huts, with here and there a large and
splendid English mansion, built of brick, and
plastered over with a composition which resem-
bles free stone, and in the intermediate spaces
were groves of various kinds of trees, among
which are mango, cocoa, plantain, date and
tamarind trees, which filled the air with their
fragrance.

About four miles before we reach Calcutta,
are the Botanical Gardens, owned by the Hon-
orable East India Company, which are said to
be the finest in the world. They comprise
about five hundred acres of ground, which are
laid out with much taste, in shrubberies, par-
terres and flower beds, with grass plots and
water pools. All the plants of India, so far as
can be ascertained, are collected here, besides
numerous specimens from other parts of the
world. There is here a large banyan tree of
singular grandeur. Its pillow-like branches
rooted beneath, are spread in arcades all
around, and measure in circumference, five
hundred and fifty feet. The head is so dense
with foliage as to render it both rain and sun-
beam proof. Several of the "hundred-fold"
arms of this Banyan having struck out hori-
zontally, props were from time to time placed
under them for their support. Many of these
have themselves vegetated, and now resemble
trunks of inferior trees embosomed with the
boughs that rest upon them. A little further
along, is the Episcopal College, founded by
Bishop Heber, which is composed of three
large, handsome buildings, on the banks of the
river, and presents a very imposing aspect.—
The next object that attracts notice, is Fort
William, which is probably one of the most im-
pregnable, artificial strong holds in the world.
It is of great extent, and constructed on the
most scientific principles of defence, where no
natural advantages could be pressed into use
—the ground being very little elevated from
the dead level of the adjacent country. It is
surrounded with deep fosses, and presents an
appalling front of resistance for any enemy to
assail. Within are barracks for the garrison,
and an observatory, which is a narrow circular
tower, a hundred feet in height. A little fur-
ther along, and the far famed city of Calcutta
burst upon our sight with imposing grandeur,
from its vast extent, and the magnificent style
of its buildings, though situated upon a plain
so flat that those only along the banks of the
river can be seen. The Government House is
one of the first that meets the eye, which is
one of the largest and most magnificent build-
ings I have ever seen.

We came to anchor, and landed at the pub-
lic Ghaut, in Calcutta, Thursday, March 1st,
being 140 days from the day we left Boston.
Perhaps few cities in the world will strike an
untraveller stranger from America, on his first
arrival, with more astonishment than Calcutta.
Wide streets reaching for miles; numberless
mansions of the most superb architecture, in
general standing apart at short distances; the
singular physiognomy, costume and manners of
its oriental inhabitants, the pomp and variety of
equipages, native and foreign, in the streets,
the number, rank and character of European
residents—civil, military and commercial, all
excite attention.

BAPTISTS IN CANADA.

Extract of a letter from Rev. John Oakley, to the
editor of the Baptist Register, dated Niagara, Upper
Canada, August 1, 1832.

"We have it in contemplation to form our
four Associations into a Convention, in order
to establish a Printing press and an itinerating
ministry, &c. among our denomination in this
Province. Our denomination in this country
make comparatively slow progress in the rapid
march of improvement of the present age, in
consequence of there being too much of an
Antinomian and covetous spirit cleaving to us,
and we shall continue, like the Baptists in the
Valley of the Mississippi, to fall in the rear,
unless some vigorous measures are adopted for
the furtherance of the cause of Christ, and we
feel more under a sense of our obligations to
be "always abounding in the work of the Lord,"
&c. than we ever yet have done, in this
highly favored province."

EXETER BAPTIST ASSOCIATION, U. C.—We
have received the Minutes of this Association.
There are four Associations in the province of
Upper Canada: the Eastern, Western, Haldi-
mand, and Johnston. The Eastern held its
thirteenth anniversary the 23d, 24d, and 25th
days of June last, at Townsend. The intro-
ductory sermon was preached by Elder Hill,
from Eph. x. 1. "Be ye followers of God,"
&c. Br. Harris officiated as Moderator, and
Br. Hill as Clerk. This body contains 12
churches, 5 ordained ministers, 2 licentiates,

and 533 members: 79 were added by baptism the past year. Several of the churches in this new region have been refreshed with additions. There appears to be several churches destitute:—are there not some desirous to help the brethren in Canada? The next session is to be held at Ancaster. Elder Pickell is to write the corresponding letter and preach the opening sermon. Elder Harris is to write the circular. The formation of a Convention is under consideration. The Clinton General Conference is to be held on the fourth Friday in January next.—*Baptist Register*.

REV. THOMAS BURCHELL.

The following Letter was written by the Rev. Mr. Burchell, to the editor of the Philadelphia World.—The base conduct of the planters and those in authority in Jamaica, will recoil upon their own heads, and be the means of relieving the miserable slaves, from some of the unrighteous exactions of their masters.

This gentleman has been several times introduced to our readers, as one of the principal individuals among the British Missionaries, who were recently driven from the Island of Jamaica. He has just sailed for England, at the call of the Secretary of the London Mission Association. His testimony in the trial between the missionaries and the authorities of Jamaica, is of the greatest importance.

A few hours before leaving our shores, he addressed the editor a letter, from which the following is an extract. In calling the attention of our readers to it, we take occasion to remark, that Mr. Burchell, and several of his friends, will become regular correspondents for the World, from "the last anchored isle."

NEW CASTLE, Aug. 20, 1832.

Last week I received letters from Jamaica. Mr. Knibb is gone to England to meet me, and co-operate there. The colonists continue their persecutions against the missionaries and our members. Several prosecutions have commenced for preaching and holding prayer-meetings.

One of the New York papers, of last week, says, "A Mr. Greenwood, a Baptist Missionary, had been tried for preaching without a license; that he pleaded ignorance of the laws, and solicited the leniency of the court, and was, therefore, excused, after being reprimanded." This is a positive falsehood. We have no such missionary; nor do I believe that any such circumstance has taken place with regard to any missionary. There is no missionary but understands the law on the subject. The very statement not only proves its own falsehood, but the ignorance of its author. A license is not necessary. A missionary has only to take the oaths of allegiance, &c., and he can preach in any part of England or the British Colonies, unless prevented by the brutal force, natural to the savages of Jamaica.

The statement is a wilful falsehood, published in the Jamaica Courant, and I regret there should be editors in this country, who so cheerfully retail any article, however manifestly untrue, that in the least degree reflects on the character of a gospel missionary, or tends to bring missionary exertions into disrepute.

Yours, &c. THOMAS BURCHELL.

From the Christian Index.

To the Rev. Messrs. Mercer, Manley, Taylor, Brantly, Cone, Galusha, Patteson, and Knowles.

Dear Brethren—I present you the accompanying subscription paper in good hope, that as twelve shares of the fifty are already taken, you will not hesitate to second the effort and procure five subscribers each. Your faithful friend, A. JUDSON.

Moulmein, Feb. 20th, 1832.

PROPOSED BAPTIST MISSION TO PALESTINE.

The following communication has been received from India, by the editor of the Index. The liberal spirit which it breathes, will we trust find an echo in this region. We hope to receive early communications from the friends of missions on the proposed subject. It will surely not be difficult for the zeal and ability of our churches and congregations, to supply the 38 shares now remaining.

"We the undersigned, desirous of contributing to the revival of true religion, in those regions where our adorable Saviour, and his Apostles labored and suffered, agree to raise the sum of ten thousand dollars, in fifty shares of two hundred dollars each, for the permanent support of a missionary to be sent by the American Baptist Board of Foreign Missions in the direction of Palestine, the particular field of labor to be determined by the Board. The money to be paid into the treasury of the Board, as soon as the sum is completed.

A. Judson, 1 share. C. Bennett, 1 share. J. Wade, 1 share. J. Nisbet, 3 shares. A. Friend, 1 share. R. Cathcart, 1 share. W. K. Hay, 1 share. E. B. Miller, 3 shares.

COLUMBIAN COLLEGE.

The Columbian College, in the District of Columbia, may now fairly be considered, and is considered, safe, and sure to rise above its pecuniary and other embarrassments. A Bill was passed by Congress at the close of the late session of that body, and was immediately signed by the President of the United States, granting to this Institution \$25,000 worth of City Lots. The income which may arise from this grant is to become a source of permanent revenue for supporting the Faculty of the College. It will not, therefore, afford any direct assistance towards meeting the debts of the concern; but will tend very distinctly to reanimate public confidence and induce the people to contribute more cheerfully and liberally—to inspire some with resolution to make efforts who might otherwise withhold them—to exert an influence calculated to increase the number of students; indications of which already begin to appear—and to bring important aid after awhile to the support of the Institution; so that the passage of the Bill may justly be regarded as of very great value.

Young Ministers are now to be received free, so far as any direct pecuniary emolument is concerned. The Board of Trustees, at a meeting the 25th inst., enacted, "That young Ministers who enter the College shall not be subject to charges for any thing, except the ordinary charges of the Steward." And the charges of the steward for board, washing, fuel, lights, &c. are only \$2 50 per week, or \$100 for the college year. Young Ministers, also, (and we cannot too earnestly impress this consideration,) should pursue the same substantial scope of scientific and classical education as other young gentlemen who take the regular collegiate course. This is what is needed. And while engaged in this, going on with their class regularly through College, they may, by careful and diligent attention to the Scriptures—much earnest prayer for the influence and guidance of the Holy Spirit—acquaintance with books of biblical and ecclesiastical literature—intercourse with enlightened, judicious, thinking servants of the Lord Jesus—and frequent exercises of the ministerial endowments bestowed on them of God, arrive at a very considerable measure of attainment in those things which are particularly adapted to their usefulness in the ministry.

The Sessions of this Institution are two in each College year. The first, or Winter Session, from the first Wednesday of November, to the first Wednesday of May. The second, or Summer Session, from the first Wednesday of July, to the first Wednesday of October, which is the day of the Commencement, with its appropriate exercises, and the close of the College year. The vacations are from the first Wednesday of October, to the first Wednesday of November; and from the first Wednesday of May, to the first Wednesday of July; except that in the Preparatory School the Summer vacation is only one month. This arrangement allows the students a delightful season in the Summer vacation for visiting their friends, or for travelling, and requires them to be here, which is evidently one of the healthiest positions in our country, during the season when many places are sickly. The cost to students in the College classes, other than young ministers, (exclusively of text books, stationery, clothing, and pocket money,) is only \$167 a year—in the Preparatory School a little less. The course of study is fully equal to that of the Colleges and Universities of the first order in our country. The object is a thorough useful education, as cheap as possible; and under the best possible moral regulations and influence.

A five years subscription has been set on foot, and is about half accomplished, under an engagement to make up \$1000 a year for five years, constituting a special provision for the support of the Professor of Mathematics and Natural Philosophy—made indispensably necessary, because the known talents and reputation of the Professor have induced other Institutions to solicit his acceptance of very advantageous proffers, while yet the smallness of the number of students here furnish no adequate compensation for his able services, so that he makes a very heavy pecuniary sacrifice by remaining here, even notwithstanding what can be allowed him after the completion of the special provision for five years just mentioned. It is, therefore, of the most serious importance to complete the subscription of \$1000 a year for five years, as requisite to secure the continued services of Professor Ruggles in this Institution, the securing of which is deemed vital to the interests of this interest. Towards this, one excellent friend has subscribed \$200 a year for five years: others, some 50—some 25—some 10—some 5. And if any of your kind readers, on seeing this, should find it in their hearts (and I do hope it may be the case with some of them—for I consider myself to be under the necessity of accomplishing this thing!) to aid in this important matter, let them write to Rev. Dr. Chapin, President of the Columbian College, College Hill, D. C. to signify how much they will do annually for five years, and transmit to him at the same time their first annual payment. And let all remember that "God loveth a cheerful giver"—that "blessed are they that sow beside all waters"—that "in due season we shall reap if we faint not."—*The World*.

From the Republican Farmer.

Mr. Editor—In the present alarm respecting Cholera, and the exertions which are making to discover, and remove every thing which might have a tendency in aiding its progress should it appear among us; perhaps it may be of some use to mention a circumstance, which took place in this state about twenty years ago. Several members of the family of Dr. S. of N. C. were seized with malignant fever. A son of his who was a student in Yale College, came home on a visit, and immediately after his return to New Haven, also sickened with it, and was for many days on the verge of the grave. He however eventually recovered, and all the other members of the family it is believed, with one exception. During all this time the atmosphere appeared to be in a healthy state. The whole village enjoyed good health, and it was a time of general health in the circumjacent country.

The village also stood on high ground; and the large, and cleanly mansion of Dr. S. was in an airy, and elevated situation—the last place, it would be supposed, to generate malignant fever. When the last individual sickened, the physicians who had attended in the family with Dr. S., concluded that the fever must have originated in some local cause of very limited extent: a strict investigation therefore took place. On entering one of the cellars, a very fetid smell was perceived, which was soon traced to a cask of cider-emptyings. Upon removing the bung the stench was intolerable. The barrel was then carried some distance from the house, and the contents emptied upon the ground. The effluvia was for several days exceedingly offensive to those who had occasion to pass that way: but no other ill effects followed; no other member of the family sickened after its removal.

The writer had the facts from Dr. S. himself. Dr. Stevens of New York observes, that when the poison which produces Cholera already exists in the atmosphere; that disease may be excited by local impurities of the air, such as affect our sense of smelling, &c.

Is it not important to examine old cider casks, as well as old receptacles for vegetables? L. B. S.

Mr. Editor—The public feel much indebted to your correspondent S. for his timely and judicious remarks in your paper of the 11th inst. They have been extensively read: and it is hoped his "practical remarks" will be universally reduced to practice, as far as the occupation, and the situation of each individual will admit. As the Cholera is pre-eminently a disease of the stomach and bowels, it is of immense importance to attend strictly to the diet, and it is hoped that all parents, and guardians, will give particular attention to this caution, "shunning all unripe, and most other fruits." The bad effects of eating fruit too freely, has never been fully realized in the community, as children are generally the victims of such a practice, and the void which their death occasions, is only to be found in hearts of the bereaved parents. The late Dr. Dwight was not a physician, but a man of great general observation; and he used to remark that "summer fruits were the harbingers of disease, and that a full crop of summer pears ushered in cholera morbus and dysentery." Dr. Euias Monson, who was President of the Medical Society of Connecticut, used to say that Deacon B's excellent fruit garden ruined the health of all his children. L. B. S.

For the Christian Secretary.

THE INFLUENCE OF CHRISTIANS UPON EACH OTHER.

MR. EDITOR,

In your last paper I made some remarks upon the influence of professors upon the unconverted. I now offer you a few thoughts upon the influence of Christians upon each other. That such an influence may be exerted, no one will deny; but the fact of its existence, and its beneficial or injurious effects, are by far too little heeded. For one moment consider what must be the influence of Christian parents, over their children who are Christians. In every family, whether Christian or infidel, parents by their language, their pursuits and the manner of those pursuits; and in short, by their whole life and deportment, go far towards forming the same habits in their children. How immensely important is it then, that Christian parents set steady examples of godliness before their Christian children. If youth who are converted to God, see their parents, who they believe are Christians also, giving their time and talents to the pursuit of property, or fame, or vain show, or pleasures, or dress, so as plainly to indicate that these things are of more importance in their esteem, than to cultivate and practice deep and consistent piety; no one can doubt that the pious steadfastness of the child will be shaken to its foundation by such example. And though at first the child may mourn that all is not right with the father or mother, or both; yet, after a time, the absence of zeal, extinguished by witnessing the continual worldly conduct of the parents, prepares the youthful believer gradually to imbibed the spirit, adopt the maxims, and pursue the same course of the parents. A prayerless spirit parents must possess, who adopt the above habits; and the same spirit is by their example infused into the child or children. The family altar is abandoned, secret prayer discontinued by both parents and children, and a company of young members are by this means found in the church, who, though they did once run well, are now lukewarm in religion, gay and frivolous in appearance and conversation; and indifferent to the whole round of pious duties and objects. These communicate the contagion to others; and a general decline is thus spread through the church. A parent may teach a child almost any evil habit by the mere force of example. Disregard and neglect of the Lord's-day, forsaking public worship, disrespect for the Bible, the Gospel, the church and its ordinances; all these may be readily inculcated upon youthful professors, by the mere force of parental example. Now invert all these melancholy views of the subject; and suppose you see at the head of the family, parents in whose hearts the love of God burns with a steady flame, whose delight is in the law of God, whose intercourse with the throne of grace is uninterrupted, who honor the day and worship of the Lord, and are holy in all manner of conversation; wherever such Christian parents are found, you will generally find their children, if Christians, following the pious examples of their parents. Exceptions are not wanting to this general rule; but not sufficient by any means to invalidate it. How fearful must be the final account of that Christian father or mother, who, by their profession of religion, have become pledged to God, to the church, to the world, and to their pious children if they have such, to walk before them in such manner that, "They seeing their good works may glorify their Father which is in heaven;" and yet redeem none of all the vows made to either God or men. I have seen sometimes, a number of hopelessly pious youth in one family, upon rising in the morning would seem to look with sober anxiety to the father or mother, or to both, for a summons to the altar of prayer. But they looked in vain. Instead of a call to worship God, one was ordered to the plough, another to the workshop, another to the wheel or the loom; and every act or word of religion was left undone or unsaid. The same has been repeated on the morning of Lord's day; and weariness has been pleaded in excuse for both man and beast, to remain far from the sanctuary of the Lord. Let that father or mother, professing to be themselves the servants of Jesus, but who thus in works deny him, and by such examples drag downwards from the skies, the hopes and faith and fidelity of their professing children—prepare for the

dark hour, the awful moment, when the cold surges of death shall quench those earthly fires, and compel their undying spirits to wing their way to the bar of their abused Saviour and God, to give account of their infidelity and receive their doom. O may these thoughts alarm those to whom they apply, and produce a speedy and saving reformation. So much for parental influence only. More on this subject anon. A. B.

SPECULATING INQUIRERS.

A young person, perhaps one of my readers, is almost persuaded to be a Christian. You reflect on your lost condition as a sinner, and feel desolate and unhappy. You think of God's goodness to you, and are half inclined to come to him. Instead, however, of thinking only of your duty, and spending all your strength in resisting temptation, and in commencing a life of practical piety, you immediately seize upon some theoretical difficulty connected with theology, and trouble yourself about that—Perhaps you cannot understand how God influences the human heart; or how man can be accountable, if the Holy Spirit alone sanctifies. "How can I work out my own salvation," you say, "if it is God who worketh in me to will and to do?" Or perhaps you perplex your head about the magnitude or the duration of future punishment,—or the number who will be saved,—as though the administration of Jehovah's government would come upon your shoulders, if you became a Christian, and you must therefore understand thoroughly its principles before you incur such a responsibility.—How absurd! Can you not trust God to manage his own empire, at least until after you have come yourself fully over to his side?

Suppose a child were to show a disobedient and rebellious spirit in school, and should be called upon by his teacher to reform, and should, after pausing a moment, begin to say, "I ought to conduct differently, I know, and I think seriously of returning to my duty. But there are some things about it which I do not understand."

"What things?" says the teacher.

"Why," says the boy, "I do not see what I should do if you and my father were to command me to do opposite things. I do not clearly understand who I ought to obey."

"Do you not know," replies the teacher, "that you now disobey me in cases where your father and myself both wish you to obey?" Come and do your duty in these. You have nothing to do with such a question as you mention. Come and do your duty."

"But," says the boy, "there is another great difficulty, which I could never understand.—Suppose my father or you should command me to do something wrong. Then I should be bound to obey my father, and also bound not to do what is wrong. Now I cannot understand what is my duty in such a case."

Thus he goes on. Instead of returning immediately to the right path, becoming a dutiful son and a docile pupil, at once, in the thousand plain cases, which are every day occurring, he looks every way in search of difficulties, with which he hopes to perplex his teacher, and excuse his neglect of duty. Speculating inquirer—are you not doing the same? When it is most plainly your duty to begin to love God and serve him at once, in the thousand plain instances which occur daily, instead of doing it with all your heart, trusting in God that he will do right—do you not search through the whole administration of his government, for fancied difficulties—difficulties to your feeble powers—feeble originally, but rendered feebler still by your continuance in sin? With these difficulties you embarrass yourself, and strive to perplex your minister, or your Sabbath school teacher, or your parent—and thus find a momentary respite from the reproaches of a wounded spirit, by carrying the war away from your own conscience, which is the proper field; in your pastor's or your parent's intellect. While the argument is going on here, your sense of guilt subsides—conscience is seared, and you fall back to coldness and hardness of heart.—*Abbot's "Young Christian."*

WONDERFUL PRESERVATION OF THE SCRIPTURES.

An inquirer into the authenticity of the New Testament, who regards it as he would any other book of the same date, must be struck by one very remarkable fact; namely, the integrity of its text, when compared with almost every other writing contemporary with it. Not one syllable penned by eight obscure authors of the Scriptures of the New Testament, received by the Church as canonical at the death of St. John, has been lost during the course of eighteen centuries. Yet of the Historical Works of Tacitus, half at least are wanting; out of the one hundred and forty-four books of Livy, only thirty-five exist; the collections of Atticus have entirely perished; the orations of Hortensius are known only through the allusions of his rival; and the literary fame of the great Dictator survives but in two narratives, one of which has been sometimes doubted.—Where is the wise? Where is the Scribe?—Where is the dispenser of this world? May it not be the power of God which, amidst this wreck of eloquence and learning, has preserved unimpaired, even to these latter days, the simple, and unstudied composition of the illiterate Galileans—the impassioned but rugged addresses of the tent-maker of Cilicia?—*British Critic*.

NEW YORK BAPTIST ASSOCIATION.

From the Minutes we make out the following abstract of its affairs as they are now presented to our notice. There are 28 churches and 24 ordained ministers; of which 20 are pastors and three licentiates. The largest church has 413 members, and the smallest 20. During the past year 349 have been added by baptism, and the total of members is 3219. Every church but five received additions by baptism. One new church received this year and one dis-

missed; and the net gain of members is 284. The Mission Society connected with the Association, received \$547; during the year \$375 were paid for Domestic Missions at the Association; and \$446 were forwarded for Foreign Missions in the course of the year. No account of Sabbath Schools is appended to the Minutes: this is to be regretted, especially as the Association have warmly recommended them.—*Baptist Repository*.

A writer in the Morning Star states, that Sabbath Schools are increasing among our Free Will Baptist brethren, and he "apprehends the period is not very remote, when a Sabbath School Union will be organized among them."

Extract of a letter received in this city, from a physician of practical experience in Cholera.

MY DEAR PARENTS—

I sit down to write you immediately, in hope that, should you or yours be attacked with the premonitory symptoms of cholera, what I shall say may put you upon your guard; and thus take measures to avert a fatal attack. In the first place, you ought to be aware that the premonitory symptoms, are most of them very equivocal, and seldom or never all occur in the same individual. The most certain symptom is the diarrhoea, with occasional nausea, and pain in the bowels, sometimes severe, but more commonly slight and transient. But if the discharge be of a light color, and of a watery consistence, whether it appears like "rice-water," or not, there is some danger of cholera—so much that the remedies I shall mention ought to be used. The diarrhoea, or what I shall call the *forming stage*, usually (as the papers say,) precede the blue, or *confirmed stage*, from one to five or six days, seldom more. The diarrhoea is sometimes preceded by a *constipated state* of the bowels; in which case, the continuance of the diarrhoea before the setting in of the confirmed stage is short, seldom more than 24, perhaps not more than 48 hours; i. e. if the confirmed stage takes place at all; for often—I may say most often, the diarrhoea gradually disappears. Still it may be most prudent to use the remedies I shall propose. Attention to the state of the bowels during the prevalence of cholera, is of the utmost importance; and if there is any deviation from the natural order of body, every evacuation should be noticed particularly, so that the insidious symptoms may be detected in time. Now, when the diarrhoea is present, at least before the confirmed stage sets in, (and this usually does so from some apparent exciting cause, as an improper meal, or exposure to night air, ardent spirits, &c.) the tongue is usually foul, i. e. furred, and of a soft, moist, oily appearance, indicating a want of tone, or action of the stomach, or at least a great derangement in its secretions. Under these circumstances of diarrhoea, and the appearance of the tongue above mentioned, from off repeated trials I have the fullest confidence in the following prescription: Calomel 4 grs., Sulphate of Quinine $\frac{1}{2}$ gr., Opium $\frac{1}{4}$ gr. Mix for one powder, and repeat this once in from 2 to 4 hours, until from 16 to 20 grains of calomel is given; and then purge it off (if it does not operate fully of itself), with castor oil, or some more stimulating cathartic. The proportions of the above recipe may and ought to be varied according to symptoms. It may be necessary to increase the quantity of quinine, in case of great loss in the tone of the stomach, or the quantity of opium must be increased if great irritability is present, or the diarrhoea urgent,—and again, it is often necessary to continue the use of tonics and stimulants, i. e. quinine and wine, during the operation of the cathartic; especially in debilitated constitutions.

The above course must be repeated after an interval of perhaps 24 hours, provided the color of the stools is not changed, and morbid bilious evacuations procured; and these must be *profuse*. And if, after a few days the diarrhoea and the warning symptoms return, recur to the same treatment again. And in lax debilitated constitutions, a moderate use of tonics and deobstruents should follow. Of these, Elixir Pro. is good, and perhaps the best. If cathartics are used alone, (i. e. without the quinine and opium,) they do not so surely procure the wished for morbid evacuations. And what is still more important, the patient is in more danger of running into the confirmed stage before it operates, or during its operation. As to diet, take tea, toasted bread and butter, and if you use fresh meat, let it be *well done by broiling or boiling*.

OBITUARY.

Died at London, Upper Canada, on the 30th of July, Mrs. Mary Ann Frances Stimson, aged 33, wife of Elam Stimson, M. D. and eldest daughter of the Rev. Augustus Bolles, of this city.

Mrs. Stimson, after an absence of nine years, visited her parents and friends in the month of June. Towards the last of her visit, she heard of the existence of the prevailing epidemic in Quebec and Montreal, and resolved immediately to return to her family, in whose welfare she felt an interest increased by the calamity to which she feared her husband and children might soon be exposed.

She commenced her homeward journey on the 25th of June, and arrived in safety on the 11th of July. On the morning of the 30th she was attacked by cholera, and expired after an illness of twelve hours and a half, leaving a husband and six children, the youngest of whom, a son of two years, died of the same complaint on the following Saturday, after an illness of only six hours!

How mysterious are the ways of Divine Providence! She was permitted to visit her friends, and more closely draw the cords of friendship; and then returned to her distant home, soon to die and leave the hearts of endeared kindred and friends to bleed with anguish!

But, blessed be God, they "sorrow not as they that have no hope."

Mrs. Stimson was made the subject of a gracious change at the early age of 17, and baptized by her father, then pastor of the Baptist Church in Tolland, in this State.

Her religious profession was satisfactorily sustained in view of her friends, while she resided in this country, and that she honored that profession in the British Province to which she subsequently removed, is apparent from the following notice extracted from the London Sun of August 6, a paper published in the place of her residence.

"Mrs. Stimson has left to deplore their irreparable loss, a large family of children, whose appar-

ance and manners afford the most indisputable testimony of her worth as a wife, and her virtues as a mother. If she has left behind her any female of equal value, she has certainly left none of more acknowledged excellency of character."

Such was her confidence in Christ, "the resurrection and the life," that she was fully prepared for the last conflict with "the king of terrors." Six hours before her decease, she said to her husband, whose opinion of her case she had solicited, "You need not fear that you shall alarm me, for I am prepared for the worst." And having ascertained that there was no hope of recovery, she conversed, as her husband says, "earnestly, and with more composure than he could command, concerning his future prospects in connection with the care of their children; until she sunk gradually and insensibly into the arms of death; probably with less suffering than was felt by her distressed and weeping family."

In review of her religious life, and the manner of its termination, we have good reason to hope that she was enabled to comply with the following pious wishes of her father, inscribed on a blank leaf of the Bible, presented to her by him at the time of her marriage.

To cheer a wretched world with holy light,
From error's path the wanderer to invite,
To banish fully from the youthful mind,
To bid the sufferer become resigned,
To plant each sweet affection in the heart,
And every gracious principle impart,
The gentlest offender to forgive,
And bid the guilty hopeless sinner live,
To show to where our only refuge lies,
And elevate our hopes above the skies,
To smooth our passage through this vale of woe,
And grace and future glory to bestow,
For this my dear was the blessed volume given,
Our guide to peace, to purity and heaven.
Receive the gift descended from above,
The pledge my daughter, of a father's love,
Would you be wise? its kind instructions heed,
And read and meditate with meek and lowly mind,
Would you be happy? in its precepts draw,
The living morals of a perfect law,
Would you be lovely? from the Saviour seek,
All that is gentle, tender, mild and meek,
Would you be brave? in the promise lie,
And on its truth immovably rely,
May heaven all grace to your steps direct,
From every species snare your youth protect,
Through every scene of life be still your guide,
And o'er your thoughts incessantly preside,
Thus grow in years, in wisdom's ways increase,
And you shall find them pleasantness and peace.

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 1, 1832.

The Rev. Stephen Davis, who has visited this country as Agent for the Baptist Irish Society in England, visited this place the past week; by his able addresses and Christian demeanour, he endeared himself not only to those of his own denomination, but likewise of others; on Lord's day evening, the 26th, he occupied the pulpit of a Congregational Meeting-house, where a contribution was given to aid the benevolent object of the Society for which he is engaged, that of supplying the ignorant and poor of Ireland with the knowledge of the truth. We commend our respected brother Davis to the attention and liberality of our brethren.

We are still favoured with exemption from the cholera; New-England has at yet suffered but little from its ravages; New-York is suffering much less than it was, and Philadelphia is but little affected; Utica and Rochester, where the disease has been severe, are now less afflicted; Baltimore, Norfolk, and Portsmouth have been visited by the cholera, somewhat severely.

The Annual Commencement of Washington College will be held on the 27th Sept. inst.

The Committee who are appointed to locate the Baptist Academy, will it is hoped all attend the meeting notified in our last, which is to be held in this city on the 12th inst.

Our friends we trust will pay attention to the Notice of a special meeting of the Education Society.

We received through the Post Office, a few days since, the following letter, enclosing five dollars.

Mr. George Goodwin,
Sir—Some time between 20 and 30 years ago, the writer of this received from a person in New-York, the sum of Two Dollars, in payment for one year's subscription to the newspaper published in Hartford, Ct. by "Hudson & Goodwin," which sum the writer has omitted to send. He earnestly requests you to pay over Five Dollars, enclosed to said "Hudson & Goodwin," or their legal representatives, in such a manner as justice requires, and thereby do an act of justice which has been too long omitted. This sum will abundantly pay principal and interest, and when paid, will relieve a guilty conscience.

The request of the writer has been complied with, and the sum paid over to the gentleman to whom the dissolution of the late firm of Hudson & Goodwin, all the claims of said firm were assigned.—*Current.*

Now we hope that none of our subscribers do as this man did—retain the money deposited in their hands especially for our use—but the effect is equally injurious to us for the time being, when they retain money which is due from them to us. Many have been indulged from year to year, or rather they have not paid any attention to the Conditions which have been weekly published, until the arrears amount to a large sum. We hope that all our delinquent subscribers will read the above, and be equally willing with the man mentioned, to pay principal and interest.

Board of Health, Hartford, August 27, 1832.

From the commencement of the cholera alarm the health of this town has been good to a degree scarcely ever before enjoyed during the summer months. To what cause, under Providence, can this blessing be referred with more propriety than cleaning the streets, yards, cellars, drains, &c.—wearing suitable clothing, temperance in eating and drinking, and abstaining from crude and unwholesome fruits and vegetables. The Ward and District Committees are, therefore, called upon to examine again their respective precincts, and see that chloride, or other disinfecting substances, be applied in all places where it may be requisite—that all substances dangerous to health be removed—or animal matter be permitted to putrify in the streets. Every member of the Board of Health, Health Committee, and of the penalties of the law may feel the importance of his individual co-operation. Rules may be prescribed, but what will they avail to enforce them, if those who, deaf to the voice of experience, and in the face of innumerable instances of fatal indulgence, expose themselves to the exciting causes of the deadly malady, to colds and damps, to the pestilential atmosphere of filthy cellars, yards and out-

houses, to stimulating drinks and unwholesome food? The negligence of a single individual may involve the whole town in sorrow and distress.

ISAAC PERKINS, President.

General Intelligence.

From the New York Daily Advertiser.

GERMANY.

Paris, July 13.—The Prince de Wrede is proceeding with the work of disarmament in Rhinland Bavaria. This measure is executed without difficulty, and it is stated that he has given counter orders to the troops which were marching upon Du Ponts. It is added that no camp will now be formed at Keiserslautern.

FROM SUMATRA.

Capt. Marshall, of the brig Olive, arrived at this port yesterday from the coast of Sumatra, whence he sailed the 25th of April, informs that the natives have been very civil since the visit of the frigate Potomac, and are alarmed at the appearance of every vessel bearing the American flag. The Olive was taken for a sloop of war in disguise, at a port not far from Quala Bato, and the natives fled into the interior, taking with them all their valuable effects.—*Boston Daily Advertiser.*

THE GERMANIC PROTOCOL.—Strong feelings have been excited in several countries of Europe, by the manifesto recently published at Frankfurt, under the name of the "Protocol of the Germanic Confederation."

The protocol is naturally received with great indignation in France and England, particularly on account of the appearance of a representative from England at the meeting of the confederation, as a party to the measure. The Paris papers call it "a crusade against liberty" in Europe, being directed in the language of the protocol, against "disturbances which may manifest themselves in any whatever quarter of Europe."

It proposes to raise 300,000 men to guard against such disturbances. The Carlists see in it the promise of a speedy triumph of legitimate principles over those of revolution, and flatter themselves that the Belgian question, seeing the great contenance which this declaration must give to the obstinacy of the King of Holland, is now farther from being settled than ever. The Constitutionnel, and others of the liberal papers, treat it as a direct declaration of war with France, and call for an immediate change of Ministry and an increase of the army, in order to meet the coming storm. The Ministerial papers have hitherto maintained an unbroken silence upon the subject. The adhesion of England to such an act is spoken of with surprise, and loudly deprecated.

Cholera in Paris.—The official bulletin of the Cholera for Sunday, states the deaths in the Hospitals to have been 45, and at home 125. The number of new cases admitted into the Hospitals was 149, and the patients discharged cured 33. I regret exceedingly to state, on the authority of a respectable physician, that the deaths on Sunday were between 300 and 400 while the official return represents them as having been 128.

A new edict has been issued by the governor of Canton, against the importation of opium. He says it is "a spreading poison, inexhaustible in its injurious effects are extreme." These edicts, however, are of little avail; as hitherto, in spite of them, the value of the opium introduced into the country, has exceeded that of all the tea exported to England and her colonies.

We regret to learn, says the Canton Register of March 17th, that a party of American gentlemen, 9 in number, were attacked and beaten, a few days since, while walking on an island about two miles distant from this city. One was felled by a stone, and much hurt; he has, however, entirely recovered.

Totsin, the Chinese prime minister, has requested leave to retire from office, on account of ill health. The Emperor has so far consented, as to permit him to relinquish business, retaining the title and full pay of Minister. Totsin is 57 years of age, and has served under three Emperors, having risen, step by step, from the situation of a clerk in one of the offices of Peking, to that of prime minister.

MONROVIA, (Africa) June 7, 1832.—The rainy season may be considered as fairly set in, and for the last week considerable rain has fallen.

The Agent and Council, have by a late ordinance revoked a former one, prohibiting the sale of arms and other munitions of war, to the natives.

NEW GEORGIA.—Our recapitulation of the Congo tribe, have progressed so far in civilization, that several frames (some of which are up) are preparing to be erected during the present season. Their meeting house is so far finished that they hold regular meetings therein, and through the whole village, there reigns so much neatness and comfort, that we have seen few spots to surpass it.

CHOLERA.

From the New London Gazette, Aug. 22.

CHOLERA.—The notice published in the papers of Boston and New York, of the Cholera in this city, has a tendency to alarm our friends and connections abroad, and to interrupt the business between us and the country. The cases which occurred were, Mrs. Dari, who died on Winthrop's Neck, and was found by the attending physician in a collapsed state; two boys, who had eaten a quantity of green peaches, and died before medical aid could reach them; Mrs. Briggs, their mother, who, in the absence of her nurse, and in a high state of perspiration, left her room and went to an open window; and Mrs. Polus, recently from New York, who had taken salts the day before her death, without consulting a physician.

All the women had been affected with a diarrhoea several days previous to applying for medical aid. These are all the deaths which have occurred for fourteen days past, with the exception of one person, who died of old age. No case of the cholera now exists in this city that we know of. The confidence of the public in the practice of our physicians remains undiminished, and we have no doubt that when medical aid is applied for in the early stages of the cholera, it will be successfully combated.

CHOLERA ITEMS.—A man died of cholera caused by eating currants the day previous.

A woman had a relapse of the disease after eating baked pears.

A man after having breakfasted on clams while laboring under diarrhoea, was attacked and died with cholera the same day.

A woman had an attack after eating heartily of baked beans.

A woman had a severe attack, induced by eating green grapes and plums—she is now in a state of collapse and not expected to recover.

A woman had an attack of cholera, induced by eating peaches.

A woman is now in a state approximating to collapse, induced by eating watermelons.

A fatal case of cholera followed the eating of two clams at breakfast.

York.—For eight days ending the 22d inst. cases 105, deaths 37.

The cholera has broken out among the new settlers in Medonte, and among the Indians at the Narrows. At the former place two men, three women and three children had died, on the 12th of August.

Kingston.—New cases from the 1st to 27th inst. 10; deaths 5. Total cases 242; deaths 91.

A circumstance was related to us this morning which shows how reckless some individuals in the lower walks of life are, of the consequences of intemperance, and how regardless they are of the frequent warnings exhibited by the fate of those who indulge themselves in the use of improper diet.

A robust man, who had enjoyed uninterrupted health all his life, undertook for a wager to drink a quart of buttermilk, and eat a large water melon on the top of it, stating that his constitution was so firm and body so stout, that he could digest any thing, and indulge in any excess with impunity.

He drank the buttermilk and eat the melon, was seized with a cramp cholice during the night and was buried next morning, thus losing his wager, his life, and perhaps a more important part, by a single act of wanton indiscretion. To the foolhardy and intemperate we say beware!—*Baltimore Gaz.*

New Edinburgh.—At this new settlement, in the vicinity of Bytown, the cholera has committed dreadful ravages—carrying off, says a letter of the 18th, a ninth part of the adult population in ten days.

North Georgetown.—A correspondent at that place, in a letter dated the 20th inst. gives the following details as to the ravages of the disease in that part of the Chateauguay river:—I do not think there is a place in the whole Province, where the cholera has assumed so serious an aspect as it has for the past week in this section of the country. From Bryson's to Reeves, a distance of six miles, there have been upwards of 30 deaths, 25 of which occurred within the compass of one mile of Capt. Wright's.

Cholera among the Fish.—A letter from Constantia, published in the Evening Post, says:—"On the morning of the 25th inst. this shore, north of the Agassiz Lake, was discovered to be lined with dead fish, principally Pike and Perch. I had the curiosity to go down on the shore myself, and in the short distance of a few rods, counted upwards of two hundred."

Poughkeepsie.—The cholera appears almost to have subsided in this village, only three cases having been reported during the week ending on Tuesday. In the town, exclusive of the village, five cases were reported on the 27th inst.; all of which resulted in death.

Athens.—It appears by a communication in the Albany Argus, that the whole number of deaths by cholera in the village, from the 31 to the 25th inst. has been 10; in the back part of the town, 3; of other diseases, 4; doubtful, 2; total, 19.

Troy.—No deaths by cholera occurred in Troy for five days preceding the 25th inst. On the 27th, two deaths by that disease.

Utica, August 25.—Six new cases and four deaths.

Mendon, Monroe County.—A letter, published in the Rochester Observer, says, that there has been from 20 to 35 cases in that town, 14 of which have proved fatal.

Elizabethtown.—No new case for the ten days previous to the 27th inst.; three deaths. Total deaths from the 21st, 21.

Railway, August 24.—We have no new case of cholera to report.

Cholera at Germantown.—There were five cases of cholera at Germantown on Sunday last, all which proved fatal. The persons afflicted were strangers from the neighborhood of New York, who had taken up their residence on their arrival, at a small house near the market.—*N. Y. D. Ad.*

Folly and Death.—The last Norfolk Herald reports a case of Cholera in the person of James Baiy, a white journeyman of Mr. Joseph A. Barron, at the Morocco Factory. After being warned against the pernicious effects of all fruit, and taking some camphor he went home, ate a muskmelon, and was buried in 24 hours after.

NEW ORLEANS, Aug. 6, 1832.

We are yet free from the awful scourge which seems to be desolating New York; and we are quite free from our annual visitant the yellow fever. But we live in fear and trembling, our municipal authorities are under the influence of the most criminal apathy. The city is in a most filthy condition, admirably adapted to the horrible effects of the operation of the cholera; and we yesterday received intelligence that the disease had made its appearance in a very malignant form at St. Louis, not more than five or six days distance from us. I must fear, that from the wretched condition of our city and from the habits of a large portion of our people, especially the slaves, that the cholera will run a dreadful mortal course among us. I am sorry to say that for myself, I have great apprehensions.

CHOLERA IN 1775.—In an old French register, it is stated that in November of the above year, nearly all the inhabitants of Paris were affected with some strange disorder, which proved fatal to a fearful extent. Some scientific individual made an experiment upon the air, with a kite thinly smeared with treacle, and on bringing it down found it covered with animalcules.

The disease was not pronounced cholera at that time, but certainly there is a great similarity between the effects of that and the present epidemic.—*Genius of Temperance.*

Monopoly.—It is stated in an article from Rome, of June 29th, that one of the means proposed to be adopted by the government, for the purpose of revenue, under its present embarrassment, is the farming to Joseph Bonaparte, in America, the monopoly of the salt fish trade; for which, it is added, his agents in Rome have made liberal offers.

FATAL ACCIDENT.—On the 22d ult. a workman in J. Danforth's Iron Works, at Windsor Locks, named Orrin Parsons, lost his life in the following sudden and melancholy manner. He had been employed at one of the grindstones, when having occasion to leave for a short time, he imprudently, and contrary to the usual practice, left the stone going at full speed. On his return, it had acquired such velocity as to cause it to fly to pieces, one of which, weighing about 200 wt. struck the unfortunate man on the side of the head, and instantly deprived him of life—taking off a great part of the skull, and mangle his head in a frightful manner. He was 39 years of age, and has left a wife and five children.—*Con. Courant.*

A letter from Cincinnati states, that fifty new steamboats are building to be used upon the western waters; and that in the fall, there will probably be 50,000 tons in active employment, at a cost of between 3 and 4,000,000 dollars.

DEAF AND DUMB.—The receipts of the N. Y. Institution for the Deaf and Dumb during the last year, were \$17,203 29. The expenditures exceeded the amount by \$547 69. Whole number of pupils 69. Total number of deaf and dumb persons in the State of New York, 685; whites 642; blacks 43.

The whole amount of deposits in the Savings Bank at Portland was \$74,003 68, of which \$55,218 92 cents, were made during the past year. The whole number of depositors was 746.

\$39,605 were received in 720 deposits by the Philadelphia Saving Fund Society in July.

A premium of \$400 is offered by a committee of the City Council of Philadelphia, for the best plan of College buildings suitable for the accommodation of 300 students, to be erected according to the provisions of Mr. Girard's will; two other premiums, one of \$200 dollars, and one of \$150, are offered for the plans which may be next in point of merit, to the accepted one.

The merchants on the east branch of the Delaware river, from Middleton to the Forks, a distance of 50 miles, have united, says the Temperance Recorder, in a pledge not to renew their supplies of ardent spirits when their present stock is disposed of.

The census of half of a small house on Gorham street, Lowell, occupied by Irish families, was taken a few days ago. The total population of this half house was 72!

Deafness of the Aged.—Nothing is more common than to hear old people utter querulous complaints with regard to their increasing deafness; but those who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best purposes; it being intended to give ease and quietude to the decline of life, when any noises or sounds from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed the gradual withdrawal of all the senses, and the decay of the frame, in old age, have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a more perfect state of existence.—*Chambers's Edinburgh Journal.*

Genuine Liberty.—Some noble hearted individual in London lately sent, anonymously, four hundred pounds to each of the five following societies: The Home Missionary, British Foreign, Bible, Religious Tract, and the London Missionary Society.—The whole sum, in American currency, is \$7,110.44. "Let not thy left hand know what thy right hand doeth."—*Genius of Temperance.*

Remarkable Fact.—Since the Georgetown college in the District of Columbia, first went into operation, the number of students up to this period, has been ten thousand, out of which not one single instance of death has ever occurred at the College.—We doubt whether a similar instance of health is to be met with any where in America.

Curious Legacy.—One Philip Bosquet, who lately died at Amsterdam, has bequeathed a legacy to a certain benevolent Society, on condition that two fruit trees shall be planted over his grave, and that the fruit shall be publicly sold at auction every year, in order that the recipients of the dead may be rendered useful and beneficial to the living.

Man has 216 bones; the head and face 62, the trunk 33, the arms 64, and the lower extremities 60. There are in man 201 muscles, or pairs of muscles.

English Telegraph.—By this invention a message from London to Portsmouth, a distance of more than seventy miles, is transmitted in fifteen minutes; but by an experiment tried for the purpose, a single signal has been transmitted to Plymouth and back again in three minutes, which, by the Telegraph route, is at least 300 miles.

Value of Life in Africa.—The Landers in Africa were dreadfully tormented by the rude curiosity of the natives, who almost suffocated them by crowding into and about their tents. On complaining of this nuisance to the chief of one village, he said: "Take your gun and shoot a few: you have my full leave to slaughter as many as you please. After you have cut off the heads of some of them, the rest will not molest you."

The Schuykill Navigation Company has engaged Dr. Millin to visit the line of their works, and give advice and attendance to those who may suffer from the Cholera.—*U. S. Gaz.*

Brown University.—The Annual Commencement at Brown University, Providence, will be held on Wednesday, the 5th of September.

Melancholy Disaster.—A letter to a gentleman in this city, dated in Ohio, the 23d inst. states, that some part of the bridge erected across the Muskingum, at Zanesville, fell, and killed 12 persons, and badly wounded eight others.—*N. Y. Gaz.*

Savannah, Aug. 16.
A most melancholy occurrence transpired in this city, on Friday last. James Jones, Esq. of Gwynn county, was shot, at the City Hotel, by Dr. Philip Mims, through the breast, and almost instantly expired. Both parties are extensively known. Dr. M. is in custody of the law.—*Georgian.*

DEPARTMENT OF STATE, 18th Aug. 1832.

Advices have been received from Mr. Brent, our Charge d'Affaires, at Lisbon, that the first instalment of the compensation agreed to be paid by the Portuguese Government, for the illegal capture of our vessels at Terceira, has been received as well as the damages due to the mariners for their detention. The honorable manner in which the adjustment was effected, and the punctuality with which the payment (in a time which must be one of much pressure) was made, do the greatest credit to that Government.—*Globe.*

The promise of a plentiful harvest was never more certain of being fulfilled than at this season in the neighborhood of Philadelphia. Our farmers are in excellent spirits, while the fields are groaning with the substantial and necessary products of vegetation. *Phil. Chron.*

MARRIED.

At Wethersfield, by Rev. Mr. Tenney, Mr. Isaac Bradley, to Miss Mary Larkin.

At Colebrook, by Rev. Asahel Morse, Mr. Allen Bacon, of Colebrook, to Miss Sophronia Rowley, of Winchester.

DIED.

At Bristol, Aug. 22d, Henry Payson, son of Rev. Henry Stanwood, aged 16 months.

At Middletown, on the 14th inst. Mrs. Sarah Arnold, aged 63 years. Mr. Richard Southmayd, aged 29.

In Chatham, on the 3d inst. Capt. Robert McCreve, aged 42 years—long known as an enterprising and active master of a packet between this port and New York.

At Sandisfield, Ms. Aug. 23, Mrs. Emily Wheeler, aged 23, wife of Mr. John Wheeler, and daughter of Mr. John Jones.

CICERONIAN LYCEUM.

THE regular meetings of the Lyceum will be resumed, commencing on Monday evening, Sept. 10th, at half past 7 o'clock, at the usual place, at which time a Lecture will be delivered by the Rev. G. F. Davis.

SUBJECT OF THE LECTURE,—"The duty of Courtesy between those who differ in opinion."

A full attendance of the members is requested, and ladies and gentlemen generally are respectfully invited to be present.

H. WALKLEY, Sec'y.

Hartford, Sept. 1.

NOTICE.

THE Wilton and Ridgefield Baptist Church have agreed to hold a protracted meeting, by the leave of Providence, at their meeting house, recently built in the town of Reading, about four miles south-west of Reading village, to commence on Thursday, the 13th of September, at 10 o'clock, A. M.—Ministering and other brethren are affectionately invited to attend, and aid in the use of those means which God has so signally blessed in multitudes of other churches in our land.

CHURCH CONSTITUTED.

On the 22d of August, an ecclesiastical council was convened in Voluntown, according to the request of a number of Baptist brethren and sisters in that place, for the purpose of fellowshiping them as a regular Baptist Church.—Proceeded to business, by calling on the churches to which they had written, and found the following represented by their ministers and delegates:—1st church in North Stonington; 2d do.; church in Sterling; church in Canterbury; church in Preston.

Organized, by choosing Eld. A. Gates moderator, and Br. S. Chapman clerk.

Voted to invite visiting brethren to a seat with us. Proceeded to hear from the brethren wishing to be fellowshiped as a church. After due deliberation, voted to give them fellowship as a separate church.

The following was the order of the exercises on the occasion:

1. Prayer by Eld. J. Miner.
2. Sermon by Eld. Bradley Miner.
3. Right hand of fellowship by Eld. L. Kneeland.
4. Address to the church by Eld. A. Gates.
5. Concluding Prayer by Eld. A. Gates.
6. Voted that the doings of the council be sent to the Christian Secretary for publication.
7. Voted to dissolve.

ALFRED GATES, Moderator.
SMITH CITAPMAN, Clerk.

THE UNION ASSOCIATION.

Will hold its next Anniversary with the Second Baptist Church in Danbury, on Wednesday the 5th of September next, to commence at 10 o'clock, A. M.

NOTICE.

The Board of Managers of the Connecticut Baptist Education Society are hereby notified that their next Quarterly Meeting will be held at the Baptist Meeting house in the city of Hartford, on Wednesday the 12th of September next, at 10 o'clock A. M. SAMUEL S. MALLERY, Secretary.
Willington, August 20, 1832.

NOTICE.

The Baptist Church and Society of Northeast, N. Y. have resolved by divine permission to hold a protracted meeting in their meeting house, to commence on Thursday the 6th of September ensuing, at half past 10 o'clock, A. M. They do affectionately invite Ministers and members of neighboring churches, and others who may feel disposed to meet with, and assist us. And we pray God to crown with his blessing their coming together. Persons not acquainted in the place will please call on the Pastor opposite the meeting house, or on either of the committee, namely, Martin Lawrence, Enos Hopkins, David Sheldon, or Samuel Brown.

THOMAS WINTER.

NOTICE.

The Third Baptist Church in Middletown, (West-field Society,) have agreed to hold a protracted meeting at their Meeting house, on Tuesday the 4th day of September next, at one o'clock P. M. and to continue as long as shall be thought expedient; and to be conducted by preaching, exhortation and prayer, as circumstances may appear to direct.—Ministering and other brethren are most affectionately invited to attend, and we hope they will come in demonstration of the Spirit.

In behalf of the Church,
SETH HIGBY, Pastor of said Church.
August 7th, 1832.

NOTICE.

THE infant Church in Avon, relying on the blessing of God, in the use of the means which he has appointed, have set apart the 2d Tuesday in September next, (being the 11th,) for commencing a protracted meeting for preaching, exhortation, and prayer, to be continued as long as duty shall seem to require; and they hereby affectionately invite ministering and private brethren to visit them on the occasion, and help by their labors and prayers, in the work of the Lord.

GURDON ROBINS.

NOTICE.

The new Baptist Meeting-House in Springfield, Mass. will, by permission, be dedicated to the worship of God, on Wednesday, the 12th Sept. next, at 2 o'clock, P. M. Ministers and other friends are respectfully invited to attend, and take part in the exercises.
Springfield, Aug. 20, 1832.

NOTICE.

THE First Baptist Church in Colebrook have agreed to hold a protracted meeting at their meeting house, commencing on Tuesday, the 25th of September.—Ministering brethren and others are respectfully and earnestly invited to come and aid us in our endeavors to advance the Redeemer's cause.

In behalf of the Church,
JOSIAH M. GRAVES, Pastor.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention are hereby notified, that the quarterly meeting of said Board will be held in the Conference Room of the Baptist Church in Hartford, on Wednesday, the 12th inst., at 1 o'clock, P. M.

JOHN COOKSON, Secretary.
Middletown, September 1, 1832.

NOTICE.

THE members of the Connecticut Baptist Education Society are hereby informed, that there will be a special meeting of said Society, in the Conference Room of the Baptist Church in Hartford, on Wednesday, the 12th inst., at

POETRY.

From the Religious Intelligencer.
DEATH'S CHOSEN ALLY.

The King of Terrors frown'd upon his throne,
O'erwreathed and displeased.—"Behold, my task
Since him of Eden felt a brother's hate,
Down to the brow that blanches as I speak,
Hath known no respite. Would that there were one
With whom to trust my cares awhile—and snatch
One moment of repose. Ho! ye who wait!
Give notice—that with him most worthy found
By previous deeds to waste the race of man,
The Victor-Monarch will delight to share
The glory of his kingdom."

Mighty winds
Swirl up to earthquake violence—and tones
Of many waters, like a thousand seas,
Clamored the edict—while the lightning's spear
Wrote it in flame, on every winged cloud—
Yea, with such zeal the elements conspired
To publish the decree—methought there lurked
In each some latent, lingering hope, to win
The promised legacy.—

The Passions came,
Throned on their storm-clouds, and with varied voice,
Thundering or eloquent—as best becom'd
Flourishing or eloquent—as best becom'd
Their several natures—boasted how to reel
Life's countless springs—But to their claims stern Death
Gave coldness cold—

Next feeblest Femine rose
Up like a charnel ghost—and Pestilence
Came stalking on, with quiver ever full—
And ever in her ears a mournful sound—
The weeping of the nations.—

—Loudly shriek'd
A martial trump—and on his banner'd car
War, like a sovereign came—Unnumber'd spoils
Were strewn around him—and the blood of men
Flow'd as a river 'neath his chariot-wheels—
His eagle eye the promise'd honor scan'd,
As an undoubted right.—But the pale king
Fondler'd—yet spoke not—till with haughty pride
The candidate withdrew—and trembling Earth
Shrak at his kindled rage.—

There was a pause,—
As if none dared in that foiled champion's steps
Essay to tread.—At length a bloated form
Moved slowly on, with mirth and maddening howl—
But ere the footstool of the throne he prest,
Death, with a father's fondness hastening down,
Embrace'd—and in the seat of empire placed.—
Great was the wonder—but none dared gainsay:
And with a fearful shout, all Nature's foes—
Diseases—passions—wars and sins, proclaim'd
Intemperance their lord,—while at his feet
Hell cast her trophies—and with joy receiv'd
Death's allied friend—as her prime minister. L. H. S.

THE APPROACH OF THE CHOLERA.

A special divine judgment, which has, for some years, been sweeping over the earth, has recently commenced its desolations in our own country. It is a sickness of a peculiar character. On healthy constitutions its attacks are not resistless; but where the system is impaired, it commences with the stroke of death, and its victims are hurried to the grave. Like all similar calamities, it doubtless obeys certain laws, and operates by second causes, under almighty control and direction. But those laws are unknown to men of science, and hitherto elude all human investigation. From the past we cannot reason to the future; nor from seeing it to-day, predict where it will be to-morrow. It is a rod, which, above all others we have known, the Sovereign Ruler seems to hold more immediately in his own hands; and employs it to smite according to the counsel of his own will. On this continent, it first appeared in the capital of a neighboring province to the north of us; and no connection could there be traced to its ravages in Europe. Thence it extended to the State of New York; but in the city, where hundreds have been laid low by it in a few weeks, it seemed to spring up from the dust; or to come in the atmosphere; showing that "the all-surrounding heaven, the vital air, is big with death." It is eminently "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day."

At the time of penning these remarks, not more than eight or ten cases are known to have occurred in the whole extent of New England; and most of those persons received the infection either in Canada or New York.—How that number may be multiplied before these sheets shall be in the hands of our readers, is unknown to all but the Omniscient Mind. It has extended close to our borders on the north, the west, and the south; but as yet "the plague has not come nigh our dwellings."—"The Lord's hand is lifted up," and brandishes the sword over our heads. Now he seems to hesitate, waiting to be gracious, and saying, "How shall I give thee up? How shall I deliver thee?" to destruction? Surely his tender mercies are infinite; and "judgment is his strange work," unwelcome and grievous to his heart.

It is a time for reflection and deep searchings of heart. A time to repent and put away the evil of our doings from before his eyes. A time to seek the Lord, and turn to him with all our hearts; if so be that he will repent of the evil which he thought to bring upon us, and put up his sword into its scabbard. It is a time, when every sinner should make his peace with God; when every Christian should gird up his loins, and watch and pray; when every parent should set his house in order; when every preacher and every religious journalist should speak of the signs of the times, and second Divine Providence in preparing the way of the Lord. What are, therefore, some of the solemn considerations which should now pervade the minds of the community? And what are the special duties we are called upon to discharge, in view of this visitation?

It becomes us to acknowledge the hand, and to adore the justice of God. We have not learned a philosophy which excludes God from the government of the worlds he has made.—We see his hand in the falling of a sparrow.—We feel his rod in every affliction and pain we endure. We see him setting up and putting down the nations. We ought then to hear his

emphatic voice in this terrific and destructive pestilence. It should be acknowledged as a judgment. The bitter cup may contain a mixture of mercy; but of itself, it is the cup of wrath from his hand, and the cup of trembling to us. The providence may be an instrument of good; and doubtless it ultimately will be; but of itself, it is a manifest token of God's holy displeasure and righteous indignation. It is judgment without mercy to those who are suddenly cut down in their transgressions. It shows that God has a controversy with those cities and nations where it comes. In filling the hearts of all with terror and alarm, it manifests that God is angry with the wicked every day; though he may spare them yet longer, and his threatenings may be blessed as an effectual warning to save them from the wrath to come. It is a painful chastisement to his people, to humble them for their declensions, and prepare them for greater devotedness in his service. If it be a judgment or calamity, sent from the hand of God, we should so understand and receive it, submitting ourselves to his correction, and humbling ourselves under his rebukes.

This divine judgment should bring us to repentance. Not to the external and selfish repentance of Ahab and the Ninevites; but to that godly sorrow which worketh repentance unto salvation, and will never be repented of. Sin is the cause of all suffering, temporal and eternal. For this, God chastises his people, and warns or punishes his enemies. When we suffer, it is to remind us of our transgressions, and bring us to repentance. And while he smites, he holds out the sceptre of mercy in the time accepted, willing to remit our sins when we lament them and renounce them.—Nothing but genuine repentance can obtain remission; though a selfish and constrained submission may avert his displeasure for a time.—But godly sorrow is repentance unto eternal life. It will prepare us to welcome with holy thankfulness the return of light and joy after a season of calamity; or to "bear the indignation of the Almighty" meekly, while it is his will to afflict us; or to welcome death as a friend and deliverer, when he calls us to give up our spirits to his blessed hand. No man should remain one hour impenitent and unconvinced to God; for it is eminently true now, that we know not what a day shall bring forth. In one hour, the cherished hope of future opportunity may be forever blasted, and the grappling with the king of terrors may destroy even the forlorn hope of repentance in a dying hour.

In this time of well-founded alarm, we all need to have a firm, scriptural hope in Christ, and "the love of God which passes all understanding, keeping our minds and hearts" in perfect peace. Such calm serenity and peace of mind, casting out fear, is one of the best preventives of this disease, and the only comfort of the soul, when it summons us to the grave. It is well to take counsel of physicians, and employ every judicious human precaution. It is infinitely better so to walk in the light of God's countenance that we shall fear neither sickness, nor death, nor even the solemn judgment. Happy the man, who, in seasons like the present, "dwells in the secret place of the Most High," and "abides under the shadow of the Almighty." Like the devoted saint of other days, he may sing his "welcome to the plague," and enjoy that blessedness in the evil day which prosperity could never impart. But who can be thus kept in perfect peace in the time of rebuke, who does not know God, and Jesus Christ whom he has sent to give us peace?

When the Lord's hand is lifted up "to smite the mother and the children," every man should set his house in order. While the Sovereign Disposer waits at our threshold, we should hear him say, "Come thou and all thy house into the ark." He may be entreated for our beloved ones, and forbear to write us childless, if we consecrate to him our households and ourselves. Let every parent present his children to God, and pray for the blessings of his grace, and warn them to flee to the strong hold, and guide them to the Lamb of God. He may hope that God will deliver them from death; and also, in the time of Jacob's trouble, write his law upon their hearts, and enrol them among his sons and daughters. All the temporal affairs of a family should be so arranged, that the sudden removal, either of parents or children, could not produce confusion and distress. Their souls should all be bound up in the bundle of life, so that the removal of one should be but a temporary absence, to be followed by an eternal union before the throne of God.

Christians and churches should arise and trim their lamps. We hear the midnight cry, "Behold the bridegroom cometh, go ye out to meet him." Who then are the wise servants that are found watching, praying, and doing their Lord's will? Christians, he says to you and to all, Watch. He has always said it in his word. Often has he said it in his awakening providence. Now he speaks to you out of the whirlwind of his displeasure, and reiterates the command that you be sober and watch unto prayer. Are we then prepared to go forth and meet the bridegroom? Are all our backslidings healed? Are all our stumbling-blocks removed? Are all our sins forsaken and our idols slain? Are all our works of faith and labors of love discharged? Are our last acts of kindness to the church of Christ done? Are our last importunate prayers poured forth for the salvation of guilty men? The servants who wait for their Lord, are not idle, nor indifferent to Zion's welfare and the redemption of the world. Only they who are doing their Lord's will, can look to his awful and glorious chariot and exclaim, "Even so, Lord Jesus, come, come quickly."

The crisis calls for national humiliation, for the pestilence threatens to become a national judgment. It has filled our principal commercial emporium with sorrow and dismay. It is rapidly extending in every direction. It is the voice of God to this prosperous but ungrateful people. It summons the nation to sit in sack-

cloth, and forsake her transgressions, and glorify the Being who made her great and happy. With infinite ease he could sweep the whole land with the besom of destruction—and our iniquities deserve it. Yet with him is forgiveness for the people that humbly cry to him in their distresses. And shall we humble ourselves before him? Have we done it? The church, to a considerable extent, has given herself to prayer and humiliation; an evidence that she shall be remembered when the overflowing scourge passes by. The nation, though afraid of his tokens, gives little indication of repentance. The chief magistrate and the legislature have neglected to "proclaim a fast, and call a solemn assembly." The executives of several States have recommended it; but as yet there is no united national act of humiliation. It would delight angels and men to witness a spontaneous and general prostration of the people, before him in whose hands their breath is, and whose hand takes hold on judgment. Till they do turn unto the Lord with one consent, judgment must proceed, mitigated only by that sovereign mercy, whose limits neither reason nor revelation has prescribed.—Let us remember, however, that we are "a sinful nation, a people laden with iniquity," exposed to judgments which national repentance alone can finally avert. This judgment may be stayed; but the quiver of the Almighty is full of arrows. War and famine, blasting and mildew, are his servants also.—Prosperity itself may be given as the greatest curse, and prove the occasion of a more tremendous doom.

SCHOOLS.

In the United States are more than 50,000 schools. Nearly all of them are taught in the course of a year by one gentleman at least.—A large portion of them during the summer are taught by ladies. Including the ladies and gentlemen annually engaged as teachers in the United States, they will amount to seventy or eighty thousand: a large army. Under these teachers are probably more than three millions of Children, now preparing to form the character and seal the destiny of a great nation. Upon the destiny of this nation will depend in no small degree the destiny of the world. The question, then, whether the school teachers in our country are qualified or not qualified for their profession, whether their schools are well or not well taught, will in some measure determine the question whether the world will still continue sunk in ignorance, and degraded by vice, or be redeemed from its fallen state and rendered worthy of a race of intellectual and moral beings.

That something can be done towards raising the qualifications of this body of teachers to the character their profession requires, has been proved by numerous experiments. If every state should follow the steps recently taken by New York, and supply each school with a copy of Hall's Lectures to School Teachers, it would raise the character of all the teachers and all the schools in the country.

If a Lyceum should be formed in every town or every county in the Union, and teachers invited to attend their meetings, and use for their mutual improvement the books and apparatus they might procure, nearly the whole of the seventy thousand teachers would be rendered more skillful in their profession, and the schools throughout the country raised in their character and extended in their usefulness.

If every school-room should be furnished with a cabinet of Natural History, or of common things, schools would be rendered more useful. A few articles of apparatus in all the schools in the country, would afford them more and better and cheaper instruction.

A newspaper, or some periodical, read and remarked upon daily in schools, would add greatly to their interest and intelligence.

School libraries, answering the same purpose to common schools, that Sunday school libraries do in their place, would be a great acquisition to common education and the general diffusion of knowledge.

If parents, especially mothers, should visit schools frequently, and show to teachers and their pupils, that they were interested in their progress, it would add greatly to their efforts and improvement.

County conventions of schools, semi-annually or quarterly, might be rendered equally attractive to children with military musters and other public occasions, dissipating and unchristian in their tendency.

Specimens of penmanship, composition, needle work, mechanism, singing, Natural History, such as minerals and plants, and above all, the children themselves, must form a collection which would enliven the duller mind, and warm the coldest heart.

If children should be permitted to collect or contribute something weekly for the benefit of their schools, as a present to their teacher, or to another school, it would enlarge their hearts, by putting into practice the Christian principle of doing good.—*Weekly Lyceum.*

From the New England Baptist Register.

"LOVE YOUR ENEMIES"—not with a love of complacency which you exercise towards the friends of God; but with a love of pity and compassion. Be benevolent and kind towards them, upon all occasions. Be ready to manifest more of the spirit of the blessed Redeemer in persuading them to become partakers of his rich grace. The Holy Scriptures are full of beautiful and striking examples of love to the enemies of the ancient friends of Zion's cause.

The Psalmist David, although we frequently hear him, in the bitterness of his soul calling upon God to pour out his wrath upon those who have not called upon his name, yet he is filled with pity and tenderness for his bitterest enemies. His heart is intent upon their salvation and he frequently breaks forth in language like this: "Fill their faces with shame, that they may seek thy name, O Lord." "O that men would praise the Lord for his goodness

and for his wonderful works to the children of men." His object evidently in calling down the judgments of God upon the wicked is that they might turn to the Lord and be saved.—Now it would be very inconsistent to suppose the heart of pious David was exercised with malice and hatred towards his enemies, although his soul was filled with holy indignation towards those who set at nought the commands of God. No, he still loved them, and he was no doubt exercised with similar feelings with the prophet Jeremiah when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." Thus the Saviour felt, when, moved with pity for his own people who had rejected him, he said, "O, Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her chickens under her wings, and ye would not." How hard it was to give them up. But almighty love could do no more—the sceptre of mercy could be held out to them no longer, and the awful consequence of rejecting offered pardon must be pronounced. "Behold your house is left unto you desolate!" Thus the Saviour felt, and thus should we feel. In no way can we manifest our obedience to this divine command "love your enemies" so much as in endeavoring to win souls to Christ. Opportunities are constantly presenting themselves to warn sinners to repent and thus manifest our love for the enemies of God and Christians, in endeavoring to save souls. We can accomplish much in the Sanctuary, in the Prayer and Conference room, in the family circle and in private conversation. And last, not least, we can accomplish much in our closets. Christian, after the sinner has slogged your warning voice—turned a deaf ear to all your entreaties; if his heart is so cold that it seems as if nothing can melt it—if he is determined to push his way down to ruin through your tears and entreaties, yet you have one blessed privilege left. You can retire to your closet, and present him in the arms of your faith before the throne of sovereign mercy. By faith you can draw near to God, and feel that you are still allowed to hope. As long as you are on praying ground, do not be discouraged. For God will at least reward you with the rich influences of his grace, and give you in answer to prayer for your enemies, that peace to your own soul "which the world can neither give nor take away."

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man, in audience with the Deity."

ON FREQUENT PRAYER.—Were we acquainted with the way of intermixing holy thought, ejaculatory eyings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence upon all our ordinary actions and holy performances, at those times when we apply ourselves to them. Our hearts would be near them; not so far off to seek and call in, as usually they are through the neglect of this. This were "to walk with God" indeed: to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and our honor, and makes all conditions sweet. This would refresh us in the hardest labor, as they who carry the spices of Arabia are refreshed with the smell of them in their journey; and some observe that it keeps the strength, and frees them from fainting.

If you would then live to God indeed, be not satisfied without the constant regard of him; and whosoever hath attained most of it, study yet more to "set the Lord always before you," as David professeth, and then you shall have that comfort that he adds, "He shall be still at your right hand, that you shall not be moved." Psalm xvi. 8.

Conversing with God will make us more like him. There is a secret unknown virtue for this purpose in secret prayer and meditation; were we more in the mount with God, our faces would shine more with men. Let us then rescue from the world all the time we can, to resort frequently thither till such time as the soul, which is now often pulled down by the flesh, shall let that mantle fall, and come down no more, but shine there without spot, and be forever satisfied with her Maker's image.—*Leighton.*

YOUTH'S DEPARTMENT.

From the Juvenile Rambler.
VOYAGES AND TRAVELS OF THOMAS TRAVELLER.

In my last, I described to you my excursion to the top of Monte Pellegrino, at Palermo. I took another ride upon a Donkey, in which I saw some things, which I hope will amuse you. On this excursion, I procured a Donkey that was more lively, and went alone. I found however that it was sometimes necessary to strike very hard, in order to persuade the animal to move; but his movements were on the whole, so pleasant, that I did not complain of him.

I went out of the city, scarcely knowing where I should go, except that I had heard of a Convent or Monastery of Capuchin monks, in a fine situation on the mountains, and as it was in sight from the city, I thought I should be able to find it.

I went out at the gate of the city opposite to that at which I entered, and found it guarded like the other; but I was not interrupted.—The country around Palermo is beautiful, and it was quite charming to escape from the close narrow streets and stone walls.

The first object of interest that I met with, was the Campo Santo, (holy field) or burying ground of the city. The gate was open, and I rode in; but a man immediately called to me aloud and made motions, which I did not at first understand. He came up to me at length,

and told me, that was a church, and that I must not bring an animal into it. I remonstrated and reasoned, but he led the Donkey out, and then told me I might come in myself and look at the burial ground. I learned at length, that the Catholics consecrate their burial grounds just as they do a church, and do not allow any animal to enter. The dead are brought here by men.

But this burial ground is quite unlike ours, and also unlike that which I described to you at Algeiras. Instead of separate graves, which would cost a great deal of time and money for a city of 150,000 inhabitants, many of whom are very poor, they have a number of tombs or vaults, built under the ground, about 20 feet deep, with a small opening at the top covered with a flat stone. I think there were fifty two or one for every week in the year.—The bodies of all who die are brought during the day, and placed in a little room in the sexton's house called 'the chamber of death.' At evening, the priest of the burying ground comes and says the funeral service, over them all.—The sexton then strips the bodies of their clothes, that they may decay the sooner, and they are all thrown in together into one of these vaults. At the end of a week, or as soon as it is filled up, or become offensive, the cover is put on with mortar, and another vault is opened. At the end of a year from the time it is closed, the first vault is opened again, and they find nothing but bones. These are taken out and buried at some distance off, and the vault is cleaned to receive other bodies.

A sedan chair is a sort of square box, with curtains, large enough to hold one person, placed upon two poles and carried by two men. A number of these are kept in Palermo with a skull and bones painted upon them, in which they bring most of the people, as soon as they are dead, to the Campo Santo; for only the rich can pay for being buried elsewhere. When I went into the Chamber of Death in the forenoon, I found two or three of these there, with dead bodies of men and women sitting up in them; and on a table there were lying several others, both grown persons, and children of different ages. Some were in their common clothes, some wrapped in a sheet or blanket, and some almost naked. It was a painful and solemn scene. It showed how, in one forenoon, death takes away persons of all ages, and makes them all alike pale and stiff, and motionless, and only fit to be buried out of our sight.

But it was still more painful when the sexton lifted one of the stones which covered a vault and showed me a mass of naked bodies heaped upon one another, and melting away in putrefaction. This mode of burial seems dreadful to us,—and the truth is, in Italy, they do not seem to care anything about the dead bodies of their friends, except to have them buried in consecrated ground; and they leave their bones to be thrown out afterwards, without any objection. Your Friend, THO'S TRAVELLER.

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SABBATH SCHOOL CLASS BOOK.

LINCOLN & EDWARDS have just published the 2d edition of the Sabbath School Class Book, comprising copious exercises on the Sacred Scriptures. By E. Lincoln, of Boston.

This work is intended as a text book in Sabbath Schools, and comprises a brief view of the Old Testament, a copious view of the New Testament, and a summary of Christian doctrine. The questions refer to the Scriptures for answers. Various explanatory questions are also introduced, for answers to which, reference is made to Malcom's Bible Dictionary, and distinguished in the text by italics. The Dictionary and Sabbath School Class Book are, therefore, with great advantage, used in connexion with each other.

Many thousand copies of the Class Book have already been called for, and the work is rapidly extending in Sabbath Schools in the various States. Extract of a letter from a Sabbath School Superintendent in the State of Maine, June 1, 1831.

"I prefer your class book before any thing of the kind which I have seen. I believe it will be generally introduced into Sabbath Schools."

Messrs. Lincoln & Edwards. Gentlemen—Having examined your Sabbath School Class Book, it gives us pleasure to express our satisfaction with its design and execution. The great benefit which a good class book accomplishes, consist in guiding the mind of the scholar in the study of his lesson, and in suggesting topics of conversation to the teacher. To this end, we think your work is well adapted, having avoided in a great degree, the evils of extreme redundancy or conciseness.

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From Rev. Daniel Sharp, Pastor of Charles Street Baptist Church, Boston.

I have carefully examined "the Sabbath School Class Book," and do most cordially recommend its introduction into all our Sabbath Schools. The classification of subjects is good, and the questions are well adapted to the capacities of my own have used it in the religious instruction of my own children, and have been glad to perceive, that instead of being perplexed with questions above their comprehension, they have been instructed and pleased.

DANIEL SHARP.

PHILO A. GOODWIN,

Attorney at Law,
OFFICE, Fox's Building, First Floor, South side
Court House Square.
Hartford, April 21, 1832.